THE COPIE OF A DOVBLE LETTER SENT BY AN ENGLISHE GENtilman from beyond the seas, to his frende in London, containing the true aduises of the cause, and maner of the death, of one Richard Atkins, executed by FIRE in Rome, the seconde of August 1581.

BRITISH MUSEUM

THE COPIE OF A DOVBLE LETTER SENT BY AN ENGLISHE GENTILMAN from beyond the seas, to his frende in London, cõtaining the true aduises of the cause, and maner of the death, of one Richard Atkins, executed by FIRE in Rome, the second of August 1581.

GOOD SIR, I thanke you hartely for the tvvo printed papers of maister Euerard Hanses executiõ, bothe vvhich, though penned by hys aduersaries, & in some pointes not agreeing together, yet giue sufficient testimonie and knovvledge to the indifferent reader of the trevv causes, matter, and maner, of his death, neither the simplicitie of the former reporter, nor the suttletie of the second, much darkening the light and truth thereof in any vvisemans sense, though they bothe, and specially the latter, as all such as had to do with the partie, either in iudgement or other vvise, vniustly seeke, after their maner, by craftie questiõ and collection, and by racking his speaches a-

gainſt equitie and his ovvne interpretation, to inforce the caſe to ſtatute and treaſon, rather then to matter of faith & religion, for vvhich only, and not for any other diſſoialtie to his prince, the vvorld vvell vvotteth, the innocent man ſuffred. Therfore I maruel not that the faithfull there amóg you ſhould vvith ſo great diligence and deuotion as you vvrite, gather vp ſuch peeces of his body, or garmentes, as they could vvithout daunger come by, for that vvas the maner of the firſt and beſt Chriſtians tovvardes the Martyrs of their time, vvhich cauſed their aduerſaries, to throvv their bones, and aſſhes into the ſea, or other vviſe to deface them, *Euſeb. hiſt. li. 4 ca. 14. Sozom. li. 5. cap. 7.* For my part, I thanke you vnfainedly for his tooth vvhich came ſafely to my handes about tenne daies after the ſaide bookes and your frind arriued. Much they make of the matter in theſe partes I aſſure you, not Engliſhe only, but ſtrágers moſt of all, being ſo enamoured of the thing, that I ſhall haue inoughe a doc to keepe it for your ſake as you deſire me: ſome, at the ſight thereof, that vvere lately his familiares & equals, vvith godly emulatiō in a ſort enuying his incomparable preferment before them, and vvondering at his ſo ſpeedy felicitie, many bevvayling our contries calamitie that ſo often maketh Martyrs, other glorifying god, that by his grace it breedeth men fit to be Martyrs, one in Religious mirth ſaying, that they vvhich had deſtroied the old memories vvould novv make vs nevv: my ſelfe moſt admiring in the matter gods inſcrutable choiſe in the giftes of his gra-

ces

ces to one rather then another, promoting almoſt in a momente this poore, plaine, humble man, knovving nothing but Chriſt and the dueties of his prieſthod, to that dignitie, vvhich diuers greater Clerkes of the ſame faith there among you after all their diſputes and ſome yeres trauaile, can not yet attaine vnto. Into theſe cogitations your nevv relike induceth vs novv and then, of the leaping of his hart you talke of, vvhether it vver natural or miraculous: no great matter, for vve neede no miracles to trye Martyrs. I promes yovv I pray not for him, folovving the knovven rule of S. Auguſtine hat vve ſhould not pray for ſuch, but rather leſire them to pray for me. *tract.* 9. *in Ioan.* But novv to requite your courteſie euẽ in the ſame kinde (though in the men and the matter there be great difference) I ſend you the copie of a letter lately vvritten hither from Rome, conaining the true cauſes, circumſtances, and maner of the execution, of a certain frantike or poſſeſſed perſon, done in that Citie vvithin or three daies, of Maiſter Hanſes ſuffering ondon', by vvhich you ſhall plainely be into vvhat deſperat miſeries and fantaſies, n may fall, that hath forſaken the Catho-e Church: & therfore is forſaken of Chriſts pirit and protection, and giuen vp to the Diils drift and all deception of error, and eftſoes ſee the great difference betvvixt the cõſtant atience of trevv Confeſſors, and the peruers bſtinacie of heretikes in all ages by Sathans ubornatiõ falſely imitating the ſame. To omit erfore other vvordes of common courteſie

in the beginning of my frindes letter, the sooner to come to the narration, thus it is vvritten by one that I knovv vvill not for all the vvorld vvittingly report of the man an vntruth, and vvas present at the vvhole action, and if neede be, can iustifie euery worde by the recordes and publicke actes of the Courts in vvhich the matter passed.

A Copie of the letter frō Rome.

BVT novv Sir (saith he) for nevves I can not forbeare to imparte vnto you the pitifull storie of the impious fact lately cōmitted here by a Contreiman of ours and the condigne punishment that he suffred for the same, and other his damnable purposes and opinions, the vvhich I vvill tell you more particularly, for that the report thereof may come vnto you as it commonly happith by fame & farre carriage much altered and corrupted, the matter being euen here in the Citie diuersly of diuers men told, either of ignorance or ill meaning, and the rigor of the Iustice tovvardes the fellovv compted of some also of our Contrey that cor hither of bone viages very extreme, vvhe dare say the like propositions of infidelit England, vvhere heresies be otherevvis much priuileged, should yet at this day be nished by fire, of late yeres certaine Douchm being burned in London for farre lesse matters and no Englishman in all this Popes time, no his predecessors euer touched for the protestā vulgare errors onely, though great number both of Gentilmen, Marchantes and Mariners haue bene in the inquisitiō for the same: vvher they all found as them selues vvill confesse, pa-

ſing extraordinarie courteſie and ſo ſmall rigor, that a good fellovv of our natiō not many monethes ſithence, lacking meanes to liue, accuſed him ſelf of hereſie, and put him ſelf ſo into the inquiſition, that there at leſt for a ſeaſon he might haue his finding, till God ſent better fortune. Vvhere, if the reportes be trevv that commeth out of England hither, the impriſonned for the Catholike faith there, are often in great danger of ſtaruing, through the feare the proteſtants put their charitable relieuers in, for their almeſes beſtovved vpon them: but to the matter.

ABOVT tvvo moneths ſince, there came to this Citie, one Richard Atkins. borne or dvvelling latly in a tovvne named Roſſe, foure miles from Chepſtovv, one that perchance you haue heard of before, for he had bene vvhipped openly and either thruſt into Bridevvell or Bedlem in London for certaine levvde ſpeaches againſt the Quene, and had ſuffered death as is thought, had he not bene deemed a mad man. He vvas of no great yeres, of a meane ſtature, a alborne buſſhe, and readiſſhe bearde, by occupation a nailer, or a nailesmithe, vvherevvith s handes vvere as hard and dried as might be, together vnlettered, ſauing, that he could vvrite his ovvne name, vvhich it ſeemed he learned very lately, he did it ſo ſlovvly and ſo rudely, and read a litle Engliſhe, ſpecially of the booke vvhich he vvas acquainted vvithall, vvhich vvas a litle nevv teſtament tourned out of Beza his latin, into our tonge. For his religion he ſaid that till he vvas xix yeres old he

vvas

vvas a Catholike or papiſt, for he vſed the termes indifferently, after that xix yeres a proteſtant, after the Engliſhe vſe, and novv at laſt three yeres, of this forther faithe: ſome pointes vvhereof you ſhall heare anone. The mad fellovv made him ſelf as a prophet, and partly for ſhevv thereof, put him ſelf into ſtrange and figuratiue attire. Next his body he had a ragged vvollen garment, then a dublet and breeches of hard bourned rude lether, aboue that a leuſe vvede of a calues ſkinne like to a Caſſock, or rather like a ſcapuler of the religious, reaching no farther then his midback behynd, and his nauill before, hauing the figure of a paire of gallovves ſovvde faſt vpon the ſame in redde clothe bothe on the backe and the breſt, aſvvell for ſignification that he ſought to be perſecuted for the goſpel, as for prophecie, that he ſhould die vpon the gallovves for his faith. Aboue all this furniture he had a ſide beggers cloke of very courſe ſtuffe as a man ſhould ſee. So that for his apparell only he was much gazed at in euery corner. And in that ſort he vvent not long after his arriuall, into S. Peters Church, vvhere among all the people ther aſſembled he did raue and rage vvith lovvd exclamations they could not tell againſt vvha or vvhom, and all in Engliſhe, none vnderſtanding him, but euery one pitying him and conceiuing him to be diſtract of his vvit, ſome coniecturing him to be an Engliſheman, made ſpeedy relation thereof to the Cardinal. of S. Sixtus vvho is the protector of our nation: that by his order the miſerable man might be

prouided

prouided for (as in this Citie thereis the ſpe-dieſt relief, for all ſortes, that is in the vvorld.) Immediatly the Cardinall commaunded he ſhould be brought to the Engliſhe College, and ſo he vvas the ſame forenone, hauing at the ſame time beſides his other maladies of mind, a very feruent feuer. Vvhere they cheriſhed him vvith meate and other things plentifully, ſome of the elder ſort alſo queſtioning vvith him of his meaning and the cauſes of his comming to Rome. To vvhom he vttered for anſvver many blaſphemies againſt God, and furiouſly railed againſt the Pope and the Sacraments and other holy things of our Chriſtianitie, profeſſing that he came to that place purpoſely that he might be killed for Chriſt, and that he vvould from thence into Turkie if he could not attaine the ſame in Rome. All vvhich the ſtudentes attributed to furie and phrenſie, and therfor made no matter of his execrable vvordes, but made much of the miſer till the next day tovvardes euenning, at vvhich time order vvas giuen that he ſhould be remoued for the better curing of his agevv to the Hoſpitall of S. Spirit, as he vvas, vvhere he vvas kept vvell for certaine daies, till his feuer vvas paſt. But being from thence dimiſſed and fully recouered of his diſeaſe, he vvalked the ſtreates and haunted publike places of reſorte continually crying out in his ovvne language againſt the Catholike religion, the Pope, and the Citie, affirming to Engliſhmē that he ſomtimes mett vvith all, & others that vnderſtoode our language, that he vvould tary ſo long in

Rome till he had learned ſo much Italian, as to charge the Pope publikely vvith his ſinnes, ashe ſaid he had boldly reprehended the Quene of Englād alſo for her ill life, vvith ſuch and ſuch, vvhom the ſeditious ſclanderer named. The vvhich things bothe againſt God and his Miniſters in earthe being at ſundry times heard of diuers, and the vviſe fearing the euent of the matter, and that it vvold be ſclanderous to the natiō, if remedie vvere not had, came vnto the College and namely to Maiſter vvilliam Good, the confeſſor of the houſe, a very graue godly father, praying him and the Rector of the College, to conſider for the honor of the Contrey vvhat vvay might beſt be taken vvith him, becauſe the Italians began already to mutter and murmur that he vvas not kept in order, or puniſhed: ſaying that the deſperat villaine might be ſuborned or eaſely induced by vvicked men of the nevv ſect, to do ſome outrage or attempt ſome vvhat againſt his holines perſon. The ſaid fathers therefor thought beſt he ſhould be put into the Hoſpital of the patzí vvhich is for the cure and keeping of mad mē and fooles, but after the rulers of that hovvſe, (vvho haue great experience in ſuche caſes,) had by good triall diſcerned him not to be diſtracted, they refuſed plainly to take charge of him. Vvherevpon pregnāt ſuſpition more and more grevv in all mēs mindes, that al that furie of the fellovv, vvas but the phreneſie of hereſie, driuen by Sathan into that extraordinarie feruor of ſpeach and behauior, to procure, his diſtructiō, & ſo the caſe was referred at lēgthe

to,

to the holy inquiſition, vvhich vvold not for all this take knovvledge of the matter, but ſtill deemed it a diſtraction in the partie, notvvithſtanding the officers thereof vvere forevvarned that ſome notorious ſcandale might very vvel enſevv thereof, if the man vvere not one vvay or other looked to, & reſtrained betimes: this vvas the xviij. of Iuly. They feared it not for all that, and the fellovv vvente abroade and plaied his partes as before, till ſunday follovving, being the xxiij. of the ſame Moneth, vvhich day in the forenone he came into S. Peters Church againe, and ther approched neare vnto a prieſt that vvas at Maſſe, a great number of gentilmen and other of all ſortes aſſiſting, and vvhen the time of conſecration vvas come and after the eleuation of the former kind, the diuel moued the vvretches hart, and gaue him courage, to enter ſoddenly before them all vvithin the rales or cloſure that the Altare was compaſſed vvith, and to ſeaze vpon the holy Chalice and to hurle it among the people, vvhich he did to the great horror of all the aſſiſtāts, ſo barbarous and ſacrilegious a crime not lightly reade nor heard of, but to be done in the cheef Church of Rome, among them that are ſo perfect Catholikes, and zelous of Gods honor, it vvas trevvly deemed in maner inexpiable, though, othervviſe then the damnable beaſt intended, the Chalice vvas not then conſecrated, becauſe he tooke it immediatly after the eleuation of the former part, before the ſecond ſacerd vvordes vvere ſaid ouer it, not being ſo vvell acquainted vvith that diuine

action,

action, as to discerne the times thereof. This desperat facte thus done, the priest standing in great feare amazed, & much muttering through the vvhole Church, the commō people vvould haue torne the man of perdition in peeces, if certain gentilmen of the vviser sort had not staied them, vvho gaue counsel and tooke vpō them rather to deliuer him ovvt of hand to the Inquisition: and thither vvas he brought the same houre, the hovvse of the office and the commissaries lodging not far of. Thither also vvas the foresaid Confessor of the Englishe College vvith one other, called to be interpretors to bothe partes in the examination of the Heretike: vvhere, as vvel for his said notorious Sacrilege committed, as for diuers damnable speaches and opinions, vvhich he auouched and in vvhich he persisted euen before the sacred office, they proceded against him according to the holy Canons & had bene straight committed to the secular povver and executed (the people instantly vrging that the Citie might be deliuered of that monster and expiated of so impious an act by the death of the malefactor) had not the good Cardinall of S. Seuerin of his charitable compassion humbly asked of his holines and obtained some daies of delay for the poore Caitife, that all meanes possible might be assaied for his repentance and saluation. He vvas conuicted of a number of hereticall articles ouer and aboue all the heresies of the nevv Englishe Churche: as, that the Pope vvas a deuil: that there was no Sacraméts: that there ought to be no authoritie or superioritie

rioritie of one man ouer an other, among the faithfull: that a Christian man should not swe-are at all, neither in iudgement nor otherwise: hat there should be no holy daies at all: that none should beare or vse weapē: that his heade being couered, he would not nor ought not put of his cap to any man, because, honor vvas due to God alone: that a man should not pray but in secret, not kneeling but prostrate or groue-ling: that none could be saued but such as suf-fred persecution: that both the people of the Este vnder the Turke, and the Catholikes in England, not with standing their errors, might e saued, because they suffer persecution: that nly persecution vvas a proofe sufficient of the trevv Church & of the elect. For all vvhich fond absurdities, and other his fantasies, he al-leaged scriptures continually as the Caluinists do, and applied them vvith like grace: that is, as iust as Germans lippes, yet not lacking vulgar leightes, shiftes, euasions, and vvinding of vordes, to auoide the Scriptures and reasons crevvith he vvas presſed by the learned of nation, that earuestly dealt vvith him for onuersion from such pernicious illusions the deuil. Mary vvithin tvvo sentences, and ité vvith one breath, he vvould contradict him lf, affirme, and deny, and start from one hole, an other, for all the world, like the protestāts oost horse in England, that vvill passe you such nswers without a bait to any Catholik booke hat commeth in his vvay. Vvhen vve asked im, hovv he knevv that booke vvhich he bare out vvith him to be gods vvorde, or to be truely

Fulk.

treuly tranſlated, or to haue that meaning, for vvhich he ſo often and ſo confidently alleaged it, ſeing he vvas not learned to examine the tranſlation or ſenſe thereof, but ſhould yeld to the learned in ſuch matters, and giue ouer his ovvne fantaſticall ſingularities. The more learned (quoth he) the more damnation that you liue not accordingly, but are of ill life as the proteſtants, and puritans be: & that this booke is gods vvord & vvell tranſlated I am vvarrãted by the ſpirit. Vvhen vve oppoſed to his particular ſpirit the generall ſpirit promiſed to the Catholik Church, he anſvvered, that him ſelf vvas the church: and often, that he knevv no man to be of his faith but him ſelf, that the Church could not be ſeene, nor knowē to anv, ſauing to God alone, being the hid cõpanie of the elect onely. And ſome times, that he vvas not aſſured vvhether him ſelf vvas of the Church or no: other vvhiles, that the Church vvas in heauen onely, euer ſince Chriſtes Aſcenſion, ſpecially, ſith the kinges of the earthe became Chriſtians, and endevved it vvith rich for vvhich they ſhould be damned euery o as all other riche men ſhould likevviſe That the ſvvord vvas put into their handes b God, as vnto vvicked perſons, that ſo vvickednes, according to the ſcripture, might ha the ouer hand (vvhich ſentence euen ſo tranſlated he often vſed) and the elect be perſecuted by them, and by that perſecution be ſaued: yet notvvith ſtanding, ſodenly he vvould tourne his talke and alleage out of the old teſtament, that princes ſhould vſe their ſvvord againſt

malefa

malefactors: and contrary, ſtreight out of the nevv, that no man ſhould ſtrike vvith the ſvvord. Vvhen vve cited S. Paule againſt him, he anſvvered by the authoritie of S. Peter, that in Paules vvritings many things vvere hard vvhich the ignorant abuſed: cite him Peter, I am (quoth he) Chriſtes diſciple, not Peters. Being demaunded of the number and force of the Sacraments: ſome time he affirmed there vvas none, no count to be made of baptiſme or the ſupper, Chriſts paſſion only to be a Sacrament: othervvhiles, he ſaid all the vvorkes of he Iuſt vvere Sacraments: and that it vvas a ſmall matter vvhat faith a man vvere of, ſo that he liued vvell: and that euery Iuſt man vvas a prieſt, and might miniſter all Sacraments, pray, and do vvhat els he liſt to ſaluation: that him ſelf ſomtimes as a ſinner could not pray, at other times, that he could pray, faſt, and tame his fleſhe. He affirmed that moſt part of the vvorld (ſpecially the learned) ſhould be damned, for that they did not reproache and charge openly, the kinges vvith their faults, as he had done the Quene of England: and that he vvas ordeined of God to do it, as Iohn Baptiſt and the prophets vvere, and that he vvold ſpeake to the three tirants ſpecially, the Turke, the Pope, & he Quene, vvhom he lightly named together: vvhere vnto, vvhē ſome replied, that he ſhould ſhortly ſee, it vvas not the ſpirit of trevv propheſie, but the ſuggeſtion of the ennemie that droue him to theſe folies, for that he vvas not to be hāged as by the figure of the galovves on his coate, and by his vvordes he prophetically

profeſſed

profeſſed, but ſhould be bourned for an Here-
tike, to vvhich he ſaid nothing, neither vvas
any vvhit moued by the reaſons, praiers, per-
ſuaſions, or teares of the godly prieſts and fa-
thers that dealt vvith him cõtinually for ſeuen
daies together, during his impriſonment in the
inquiſition, nor ſhevved all that vvhile any ſi-
gne of diſtraction otherevviſe then by that
phrenſie, vvhich is incident to hereſie, and piti-
ful execation and obduration of hart, vvhere-
at, not only for the compaſſion of the vvret-
ches damnable miſerie, but alſo for the diſho-
nor of our contrey, vve all excedingly ſorovv-
ed, ſeing the ſtrangers meaſure the common
condition of our ſtate in England, by the bru-
tiſhe calamitie of this one ſauage man, of
vvhoſe opinions iuſt (ſay they) though al there
be not, becauſe heretikes neuer agree, yet being
all a like out of the Church of God, they are
neither leſſe ſure of damnation, nor leſſe ſub-
iect to fantaſie, nor more ledde by reaſon and
religion, then this forlorne fellovv. Yea ſome
of the vulgare, did talke broode againſt the
college and nation, not letting to ſay, that ſuch
fellovves might be bolſtered or couered by
them, & that they marueled his holines vvould
ſuſteine ſo many of that contrey in the Citie:
but others more diſcrete, that vve vvere to be
pitied rather then reprehended, that had to
vvraſtle in our contrey vvith ſuch intractable
ſpirits, as this, vvho brought to Rome as they
ſaid, a paterne of our domeſtical miſeries,
not vvel conceiued of before. But novv the
Magiſtrate of the inquiſition after ſufficient

reſpite

reſpite and triall of the priſoners diſpoſition, the 29. of Iuly called for certaine Engliſhmen of ſpeciall knovvne conſcience and credite, and put them to a booke othe, vvhat they thought of this mans ſtate of mind, and, vvhether they had any hope of his repentance either of the execrable Sacrilege cõmitted in the Churçh, or of his damnable opinons: vvherevnto vvhen they had anſvvered according to their conſcience, then the man vvas brought forth, and his ſaid fact and hereticall aſſertions vvere publikly red, and to him in Engliſhe interpreted, vvhere, by an interpreter likevviſe, he vvas demaũded whether he vvould repẽt & recãt: he anſwered, that he vvould ſeale thẽ vvith his death: vvherevpõ he vvas deliuered immediatly to the ſecular officer, vvho vvas thẽ pourpoſely preſent alſo, & he cauſed his ſergeãts to ſeaze vpon his body, as they did, & ſtraight put vpõ him a black caſſock vvith flãmes of fier painted vpõ it: and caried him ſo from the houſe of the inquiſitiõ through the highe ſtreat, innũmerable people folovving him to Corta Sauella, vvhich is a priſon hard by the College, vvhich they did, that ſuch as vvere of the nation might more conueniently deale vvith him, the remnant of his litle time remaining for his repentance, he remained ther till vvẽſday folovving the godly Confeſſor and others of the nation, and ſtrangers alſo, not ceaſing night nor day to pray, and do all duties tovvardes him, but vvhat could man do vvith him, vvhom God had for his horrible factes and incredulitie forſaken? The day of his execution therfore came, being

the ſecond of Auguſt. And the malefactor vvas ſet vpon an aſſe, his body being naked to the girdel ſteede, ſo caried tovvardes the place vvhere he did the ſacrilege: bourning torches often thruſt to his back and breſt all the vvay as he vvent: vvhereat he ſhevved much more impacience and pucillanimitie, then vvas agreable to his former deſperate pretended ſtoutnes and ſpirit, roring and crying out, kil me at a ſtroke: vvherevnto the forſaid good father on the one hand, and an other that vvent of the other ſide him, ceaſed not to call vpon him, O Richard! for our Sauiours ſake that bought the vvith his bloud, haue pitie vpon thy ſelf, remember God his iudgements into vvhich thou ſhalt by and by enter, and from vvhich to recouer the to God, theſe torments are vſed tovvardes the, vvhiche yet are no more comparable to hell fire, then the ſparkles of thy ſmythie forge are to this, thou novv and anone ſhalt feele in thy body: repent for IESVS ſake, repent in this laſt moment of hope and life. And ſometimes he cried the Lord haue mercy vpon me: then the father, O man, there is no mercie out of the Church, retorne to Chriſts ſpouſe and familie, from vvhence thou art fallen, and there thou ſhalt find grace in this thy extremitie, haue deſire only to be vnited to the Catholik Church and to confeſſe thy ſelf of thy offenſes to Chriſtes Miniſters, and thou ſhalt yet be ſaued, and become of an example of God his iuſtice, a paterne of his mercie, and a ſaued ſoule in heauē. But the forſaken creature vvould not heare nor by any meanes, liſt vp his eies to-

vvardes

Wardes a great crucifix vvhich the deuout fraternitie, by order, for the comfort of such men, carieth before the condemned. At leinth they came to S. Peters streate, vvhere he vvas to be bourned. and first they cut of his right hand, vvith vvhich he did the impious fact, then tied him to a stake and put fire about him, the zelous priest continually crying vpon him to call yet for mercie: but he feeling the torment to be long and vehemét by reason the fire vvas slovv, vvould haue strangled him self in the chaine vvherevvith he vvas leusely tied about the stake, at the sight vvhereof the good Father cried, Atkins, Atkins, take heede for the passion of our Sauiour, preuent not gods iudgement by violence and murder of thy self, thou hast yet time inough to call for grace & pardon for thy offences, aske vvith thy hart onely and our mercifull Lord vvill giue it the, and if thou so do, cease that violent vvresting of thy throte vvith the chaine, and giue vs a signe vvith thy hand that thou repentest, vvhereat sodenly he quieted him self in the chaine, and list vp, not onely his hand, but his stumpe arme also, aboue his heade, and so settled him self to quietnes till he vvas deade. All vve that stoode neare and savv him mak that euidét signe at the Confessors motion, conceiued gret hope of his saluation, pro hoc tamen non dico vt roget quis, though I doubt not but at the day of our Lord, vve shall see many suche examples of his mercie to men as nere the doore of damnation as this seemed to be, for his life and death most desperate.

THE ſight of this thing maketh me novv leſſe maruel at the Circumcellians, Anabaptiſts, and other heretikes deuiliſh obſtinacie, and deſire of their owne deathes, vvhereof S. Bernard vvriting of the like heretikes in his time, hath godly vvordes vvhich (though I be to long) I vvill ſet dovvne for ſome eaſe of my mind, that hath bene ſomevvhat toiled in this poore mans lamentable caſe theſe daies paſt. *Theſe heretikes (ſaith he) can not be vanquiſhed by reaſon, becauſe they vnderſtand not, nor are corrigible by authoritie, vvhich they accept not, nor by any perſuaſion; for that they be ſubuerted, they make choiſe of death rather then conuerſion, and many vvonder to ſee them goe to death not only paciently, but alſo as it ſeamed iocantly, but ſuch marueled that marked not vvhat great povver the Deuill hath, not onely of the bodies, but of the hartes of them, that he hath by God his permiſſion once poſſeſſed. Is it not a greater matter, that one ſhould kill himſelf, then offer himſelf, to be killed by an other? but that vve haue ſeene the Diuel driue diuers to haue hanged or drovvned thē ſelues. To be ſhort, Iudas hanged him ſelf by the Diuels inſtigation no queſtion vvhereat I maruel not ſo much, as that, he could driue him to deny his Maiſter: therfor the conſtancie of Martyrs is nothing like the pertinacitie of heretikes, pietie in the former: obduration of hart in theſe, cauſing the contempt of death.* So ſaith he, meaning, that the enemie once hauing vvone ſo much of a man, as to make him forſake Chriſt and his holy Church, it ſhalbe then no maiſtrie for him to driue him to deſperation and deſire of death: of vvhich kind, that forſake the Catholike Church & hate Gods prieſt. S. Cyprian ſaith

In Cātic. ſer. 66.

Thou

Though they giue them ſelues to be bourned vvith flammes of fire, or to be deuoured of beaſtes, all that ſhall not be the crovvne of faith, but a iuſt puniſhement for their faithleſnes, nor a glorious ende of religious fortitude, but the iſſhevv of damnable deſperation: ſuch may ſuffer death, but ſuch crovvned can neuer be, he can not be a Martyr, that is not in holy Church, be can not come to heauen, that forſaketh her (the Church) *vvhich ſhall reigne in heauen.* De vnit. Eccleſ.

But my good deare frind I feare novv Ivvaxe tedious to you in ſo long a lamentable tale, but loue hath no meaſure, & needefull it is that you ſhould knovv the vvhole truth of the matter: this my letter I giue you leaue to impart at your pleaſure, as I often communicat yours.

AND novv being ready to cloſe vp, freſhe aduiſes are come by this laſt poſt of Paris, of the betraying and apprehenſion of Maiſter Campion and others through the filthy treaſon of one Eliot, vvho they ſay after certain other infamous treacheries tovvardes his beſt Maiſters and frendes, plaied Iudas part herein egregiouſly. *Quid vultis mihi dare & ego tradam vobis eum*, God graunt vve heare not ſhortly that he hange him ſelf after his vvages be paied. Iudas vve ſhall not lack ſo long as Chriſt hath any diſciples, and that the proteſtants are forced to vſe ſuch infamous fellovves it is their pollicie and neceſſitie, becauſe they can not find honeſt men for that ſeruice, of Maiſter Campions diſcrete vſage all the vvay that he vvas caried vpvvard, his ioyfull tolleration of the cõtumelies done him by the papers pinned to his hat, *Eliot.*

vvhich one day ſhalbe the garlant of his glorie, of his humble behauiour before ſome of the cheefeſt, and his ſvvete moderation in all his actions, vve vvere here all edified: and the fathers of his order, reioyce in God thereat excedingly, eſteeming it a glorious ornament to their ſocietie that he being but a punie among them, for age and learning vnder thouſandes, ſhould ſo mightely by his life, doctrine, and demeanure, cõfound the aduerſaries of the truthe, not doubting but his impriſonment and farther ſuffering as God ſhall appoint, vvill be much more glorious to Chriſt and his Church, thẽ his ſeruice at libertie could euer haue bene. But of the ſequel of theſe things, as of his racking & other durãce, vvhereof there is already likevviſe an vncertain rumor, I truſt you vvill aduertiſe vs from time to time, and ſo I pray you hartely doe. Chriſt Ieſus be vvith you my good louing frend, At Rome this 8. of September 1581.

By your ovvne vvholy, vvhoſe hand and hart you knovv.

THESE nevves loe Rome yeldeth at this preſent, if I had from thenſe or any other place better, vvith good vvill and good cheape (for recompenſe of yours) ſhould you haue them, reliques vvould I ſend you alſo to be anſvverable in all pointes to your curteſies, but ſuch martyrs as theſe, leaue no gratefull memories behind them, as yours there doe, but, as the

Cimes,

Cimes, bitte vvhen they are aliue, and ſtincke vvhen they are deade. But if you communicate the caſe to M. Fox, perhaps he can make ſome thing of it, as he hath done of the martyr in Portugal, and of other as ſtincking ſtuff as this. cõmẽd me to him I pray you as vnacquainted. Of your diſputes in the tovver vvelooke daily to heare from you, of the firſt altercation vve haue a copie, and at Maiſter B. childiſhe *Grecum eſt non poteſt legi*, many laughed hartely in their ſleues I dare ſay: and he blouſhed I trovv, if he be not very black, vvhen he hard him reade Baſile rovvndly. Farevvell my moſt duing faithfull frend from hence this 20. of Octobre 1581.

Your ovvne all vvell aſſured, vvhoſe hand you knovv, as I doe yours, that neither of vs neede hereafter to ſubſcribe our names.